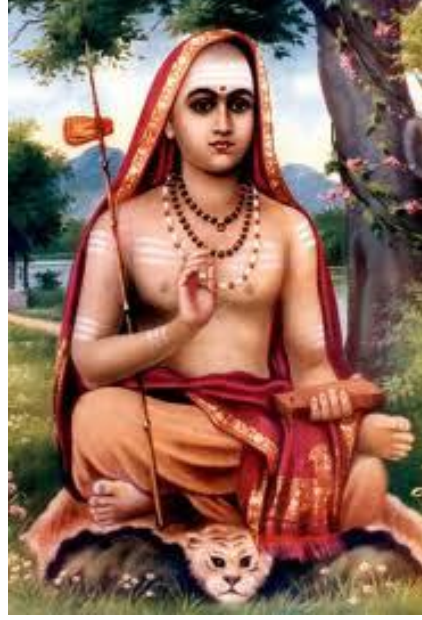


# Upadesa Pancakam – III

7 years ago by [SVBF](#)

उपदेश पञ्चकम्

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In the third sloka that was discussed in the [previous article](#), the author dwelt upon the instructions for Vanaprasthasrama and briefly mentioned about *śravaṇam*, *mananam* and *nidhidhyāsanam*.

क्षुद्व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां

स्वाद्वन्नं न तु याच्यतां विधिवशात् प्राप्तेन सन्तुष्यताम् ।

शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यताम्

औदासीन्यमभीप्तां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥ ४ ॥

The author adds some more instructions in this verse, which are conducive to *nidhidhyāsanam*, particularly regarding the fundamental needs of life. Because, whether one is a *jñāni* or *ajñāni*, *gṛhastā* or *sanyāsi*, food is a must. The Acharya considers here a *sanyāsi*. He says,

क्षुद्व्याधि — here, the author is considering hunger as though it is a disease

because,

1. Both cause uneasiness
2. Both require remedy – medicine or food
3. Both are taken only when there is a need
4. Both are used to the extent to remove the disease
5. In both, taste is not given importance

So He says,

क्षुद्याधिश्र चिकित्स्यतां, प्रतिदिनं — may you treat the disease of hunger regularly.  
How?

मिक्षौषधं भुज्यताम् — by taking the medicine of *bhikṣā*. And if he is a *grhastā*, he can also observe some rules – like,

1. Eating only when you are hungry
2. Eating only to satiate the hunger
3. Eating without complaining about taste, and

स्वादन्नं न तु याच्यताम् — may you not ask for delicious dishes, which encourage *dehābhimāna* (body-consciousness). In the previous slokas, the author said, “*dehe ahaṃ mati rujyatām*”. And,

विधिवशात् प्राप्तेन सन्तुष्यताम् — may you be satisfied with whatever comes by chance, and in this context, *vidhi* means *prārabdha*.

Both *jñāni* and *sanyāsi* have got *prārabdha*; so whatever *prārabdha* brings, may you be satisfied with that. This is with respect to food.

शीतोष्णादि विषयताम् — may you put up with the opposite experiences, like heat and cold. In the Gita, the Lord said, *nir-dvandva*: to be free from pairs of opposites such as – hot/cold, victory/defeat, gain/loss, birth/death, association/disassociation, praise/disgrace, which depend upon time, space, and *prārabdha*.

Previously, the Acharya gave instruction regarding the eating tongue; now He gives, another instruction regarding the talking tongue. He says,

वृथा वाक्यं न तु समुच्चार्यताम् — may you not utter even a single word without necessity.

As the saying goes, when it is not necessary to talk, it is very much necessary – not to talk! All spiritual *sādhana*s, begin from the tongue.

*yogasya prathamadvāraṃ vānnirodhaḥ* — In general, one should say a word which has been well edited, processed and well monitored. Even if one wants to tell something, one should make sure whether the listener values one's words. There is nothing wrong to try to communicate. But it should be given up if the listener has no value for it.

जनकृपानैष्ठुर्यमुत्सृज्यताम् —

- *janakṛpā* — love/compassion of people. Some set of people may love you, admire, glorify you, and
- *naiṣṭhuryam* — another set of people may be cruel to you; may be critical. For example, even Lord Krishna was not spared; some people like Sishupala criticized Lord Krishna. Similarly Rama also was criticized by people. When Rama and Krishna themselves are not spared, what to talk of an ordinary person!

औदासीन्यमभीप्सताम् — may you desire to remain aloof and not join any groups, which are typical symptoms of *saṃsāra* – expressed as, *audāsīnyam* here;

*audāsīnyam* or *udāsīna bhāvaḥ* –People may put one in various groups – that one cannot help. But one should not consciously get involved in groupism. This becomes more important in the case of a *sanyāsi*. So one can love all; move with all; but not join any group. People may love one or hate one; but one should make sure not to develop *rāga* or *dveṣa*, towards any of them. So,

*utsrjyatām* — may you forget all such treatments without clinging on to them.

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां

पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम् ।

प्राक्कर्म प्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यतां

प्रारब्धं त्विह भुज्यताम् अथ पर, ब्रह्मात्मना स्थीयताम् ॥ ५ ॥

In the previous sloka, Sankaracharya gave certain instructions which are complimentary to *nidhidhyāsana*. They are supportive *sāadhanās* – the primary one being dwelling upon the teaching. If one follows those instructions, the mind will remain poised or tranquil and the mind will become free from extravert thinking. That means, the mind will get quality time, and during such times, the Acharya says,

एकान्ते सुखमास्यताम् — may you be seated in a secluded place so that one is not bothered by any one, and

परतरे चेतः समाधीयताम् — may you fix your mind upon the supreme Brahman  
(cetaḥ — mind; samādhīyatām — may you fix)

पूर्णात्मा सुसमीक्ष्यताम् — may you see the fact that *ātmā* is ever *pūrṇaḥ*. That means, one doesn't miss or lack anything in life.

Then what about the world? As long as the world – *anātmā* is there, *ātmā* cannot be *pūrṇaḥ*. Because they both will constitute duality. So, as long as I see the world *anātmā* as diff from me, I, the *ātmā* will be limited. And so Sankara says, may you negate *anātmā*, the world, in the vision of *ātmā*. Then, how is it possible? By having the vision that *ātmā* as cause – *kāraṇam* which is *satyam*, and seeing the *anātmā* as *mithyā*. So, He says,

जगदिदं तद्वाधितं दृश्यताम् — May you negate this world by the vision of *ātmā*.

tad bādhitaṃ — tena ātmanā bādhitaṃ drśyatām — may you see this very clearly and this alone Sankara has said:

brahma satyaṃ jaganmithyā

jīvo brahmaiva nāparaḥ |  
anena vedyaṃ sacchāstram  
iti vedānta ḍiṇḍimaḥ ||

And once a person has pursued *nidhidhyāsanam*, for sufficient length of time, then the *jñānam* becomes established in oneself. and then, this vision becomes spontaneous without requiring any more effort. As spontaneous as the knowledge of oneself as a human being or a male or female, *ahaṃ brahmāsmi* also becomes as spontaneous, and that is called *jīvan muktiḥ*. At this stage, even *nidhidhyāsanam* is not required any more.

In the last two lines, Sankaracharya instructs to lead a life of a *jīvan muktiḥ* and then, at the time of death, one becomes a *videha muktaḥ* also. To help us understand *jīvan muktiḥ* and *videha muktiḥ*, Sankaracharya introduces the three-fold *karmās*, namely, *saṃcita karmā*, *āgāmi karmā* and *prārabdha karmā*. The following principles constitute the law of karma:

1. Every action has got two types of results, known as, the *dr̥ṣṭa-phalam*, the visible result and the *adr̥ṣṭa-phalam*, the invisible result.
2. The invisible result or the *adr̥ṣṭa-phalam* is of two types *su-adr̥ṣṭa* or *pun̄ya* and the other is *dur-adr̥ṣṭa* called *pāpa*.
3. Which action produces *pun̄ya* or *pāpa* is determined by *śāstrās* only.
4. *Pun̄ya* and *pāpa* will later give pleasurable and painful experiences respectively.
5. The gap or the duration required for *pun̄ya* or *pāpa* to produce the respective experiences, is unpredictable by us – it is inherent in them. It is like different seeds sprouting after different duration of time. Because, that being the nature of the seed, it cannot be questioned.
6. Since the time taken cannot be predicted, some of the *pun̄ya–pāpa*, may not fructify throughout this *janmā*, because of which, an individual dies with *pun̄ya–pāpa* balance.
7. For experiencing the balance *pun̄ya–pāpa*, one requires *punar-janmā* – which is only a natural extension. However, in the next

*janmā*, even though one exhausts some of the *puṇya–pāpa*, one also acquires some more, thus accumulating more *puṇya–pāpa*. Thus every *jīvā*, has got a huge stock of *puṇya–pāpa*, accumulated in countless *janmās*, which is called *saṁcita puṇya–pāpa* or *saṁcita karmā*.

8. Out of that huge bundle of *saṁcita puṇya–pāpa*, only a portion gets ready for fructification, and that portion is called *prārabdha saṁcita puṇya–pāpa* or *prārabdha karmā*, which alone is responsible for the present birth, present type of body, male or female, healthy or sick, born to rich or poor parents and even the duration of life.
9. And when one exhausts the *prārabdha*, whatever fresh *puṇya–pāpa* one acquires, is called *āgāmi*. And in the *āgāmi* also, some portion may fructify in this *janmā* itself and some may not, which will join the *saṁcita* bundle at the time of death. Thus, *prārabdha* and a part of *āgāmi* are experienced in this *janmā*.
10. After death, from *saṁcita* bundle, another portion fructifies, which will become *prārabdha* – and *punarapi maraṇam punarapi jananam* cycle of an ignorant person continues for ever.

Since the subject is about the law of *adr̥ṣṭa-phalam*, it has not yet been scientifically proved. Thus the law of karma is accepted by us based on the *śāstric* teaching only. The acceptance of the law of *karmā* has got many advantages:

- The law of karma alone can explain the disparities in the world. They may be attributed to genetics which will lead to the question, why should the genetics be like that? So, the law of karma helps in explaining the differences in humans or animals etc.
- The law of karma helps in accepting some of the painful experiences for which we don't see any immediate reason. If one can see the reason, law of karma is not even required. Often we are not able to see any reason; in such cases, the law of karma will point out, that it is the *prārabdha*, which is the result of the past life that is fructifying now. The effect is visible now, but the cause is not; and so, one doesn't feel any injustice in one's suffering.

- If one accepts the law of karma, one can take charge of one's future; because one knows that one alone is responsible for the present condition because of past action. It is not determined by fate, or chance or god, but is determined by oneself. Present "me" is the product of past "me", and the future "me" will be the product of the present "me". And therefore one can take charge of one's future. If the law of karma is not accepted, every thing has to be explained based on chance; and if everything is in chance, then the future also will be determined by chance, then, why should one work for at all? It will be all chance; and, so law of karma helps one to understand that one has a free will to determine one's future.
- We can introduce moral order in society only with the help of the law of karma. Because, in society, many times, the moral, righteous, conscientious ones often suffer, while many other immoral ones seem to enjoy. When one understands that these are driven by *prārabdha*, these disparities can be also appreciated. This is with respect to an *ajñāni*.

In the case of a *jñāni*, the Acharya says,

प्राक्कर्म प्रविलाप्यतां चित्तिबलात् — *citi balaṃ* means *jñāna balaṃ* – by the strength of knowledge, may you burn, destroy

*pravilāpyatāṃ* means may you dissolve – what?

*prākkarma* — *saṃcita karmā*; so, may you dissolve all the *saṃcita karmā* by the strength of knowledge; like a dreamer dissolving all the dream-*karmās* by waking up.

Then what about *āgāmi karmās*?

नाप्युत्तरैः श्लिष्यतां — may you not be affected by the *āgāmi karmā*, because of your egolessness — *ahaṅkāra abhāvāt* — just as the lotus leaf is not affected by the water, even though it is in the midst of water.

Here *uttaraiḥ* means *āgāmi karmābhiḥ*. *śliṣyatāṃ* — may you not be tainted.

Thus, *saṃcita* is burnt; and one has insulated from *āgāmi* also. The *karmā* will produce *phalam* in the relative world, but this *jnani* will not be wet by that. Then what about the *prārabdha*?

प्रारब्धं त्विह भुज्यताम् — may *prārabdha* be experienced by you in this *janmā* itself; and so, the experiences of pain and pleasure will be there, but the *jñāni* does not claim them as his experiences because, he does not consider himself as the secondary illuminator – *ahaṅkāārā*, but owns up his nature of primary illuminator, the *ātmā*, in front of which awareness all these experiences will appear insignificant.

So, a *jñāni* also goes thru the same type of problems, but because of his higher vision, the sufferings lose their dimension, and appear very small. Upto this is *jīvan muktiḥ* – now, the author talks about *videha muktiḥ*.

अथ — there after; i.e when the *prārabdha* has been exhausted,

परब्रह्मात्मना स्थीयताम् — may you remain eternally as *param brahma*. Because, what has gone is *ahaṅkāāra* – the mind, body complex. But *jñāni* is not the *ahaṅkāāra*, but is the primary illuminator, *Brahman*. Just as after breaking a pot, still the space continues; similarly, after the death of the *jñāni*'s body, the primary illuminator, *ātmā*, continues. The difference is, previously when the pot was around, the space was given a name, pot-space; when the pot is broken, only the name is withdrawn – but space remains. Similarly, when the body is around, the *ātmā* is given a specific name, so-and so – title etc., and when that is gone, that name is withdrawn – but *ātmā* continues. Therefore the Acharya says, *parabrahmātmanā sthīyatām* – may you remain for ever as *Brahman*. This is *videha muktiḥ*, which is the final accomplishment.

To summarize, the Acharya talked about four stages –

1. *Brahmacarya-āśrama* – *veda adhyayanam*
2. *Gr̥hasta – āśrama* – *karmayoga*
3. *Vānaprastha-āśrama* – *upāsana*, and
4. *Sanyasa-āśrama* – *śravaṇam-manana-nidhidhyāsana-jñānayoga*



Once a person goes thru all these four stages, he attains *jīvan muktiḥ* and *videha muktiḥ*. Whether a person physically goes through stages are not, one has to mentally go through.

Thus is concluded the *sādhana pañcakam* or *upadeśa pañcakam* of Adi Sankaracharya.